آسان نماز

SALAAT MADE EASY

with

FORTY MASNOON DUAS

by

Molana Ashiq Ilahi Buland Shehri رحمۃ اللہ علیہ

Former Teacher at Darul Uloom Korangi Karachi.





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Respected Ulema, dear students and readers, we would like to state that by the grace of Allah, we have made every effort in the correction of this edition. However, if you find any mistake, or you have any comments, we would be deeply obliged if you kindly inform us so that subsequent editions can be improved. May Allah reward you generously.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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BY GRAND MUFTI OF PAKISTAN MUFTI MUHAMMAD SHAFI USMANI رحمہ اللہ علیہ

PRESIDENT DARUL-ULOOM KARACHI

Since the inception of Quran makaatib under the supervision of Darul-uloom Karachi, it was felt that an authentic book should be compiled for children, in simple language, comprising the method of salaat and duas, along with the important rulings. In view of this need Maulana Ashiq Ilaahi Buland Shehri, teacher at Darul-uloom, Karachi, has compiled this book which contains important injunctions regarding ritual purification and salaat explained in easy language.

We hope that the administrators of madaaris will include it in their syllabus. This book has proved to be beneficial and is included in the syllabus of Quran makaatib in Darul-Uloom. May Allah reward the author. Ameen!

Muhammad Shafi
7 Rajab 1392 Hijrah

AUTHOR'S PREFACE

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

نَحۡمَدُہٗ وَنُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ

A few years ago I compiled a book by the name of "آئینۂ نماز" in which the important rulings and virtues of salaat were mentioned in detail. Thereafter, it was felt that there should be a concise book for children to teach salaat and it should be simple in language so that it is suitable for the syllabus of madaaris and makaatib as well as primary schools. Hence, this booklet was prepared which is a concise version of "آئینۂ نماز".

It includes the important wordings of salaat, important rulings, method of wudhu and ghusl, method of salaat, rak'aat, niyahs, sajdatus-sahw, sajdatu-tilawah, Salaat-ul-Jumu'ah, Salaat-ul-Janazah, Salaat-ul-Eid etc. explained in a manner easy for children to understand. The rulings have been taken from authentic books of Hanafi fiqh and the hadith from Mishkaat Sharif. Forty duas along with their translation have been given in the end, which have been taken from Hisn Haseen and Mishkaat.

We hope that the administrators of makaatib, madaris and schools will include this booklet in their syllabus and merit the reward thereof.

Muhammad Ashiq Ilaahi Buland Shehri
Shawwal 1387 Hijrah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

IMAAN

Our Prophet -ﷺ- said: “The foundation of Islam has been laid on five things.

First: to testify that there is no god besides Allah and that the Prophet -ﷺ- is Allah's Messenger.

Second: to perform salaat.

Third: to give zakaat.

Fourth: to perform Haj.

Fifth: to fast in Ramadhan.

Allah is One and He alone is worthy of worship, no one deserves to be worshiped other than Him, the Prophet Muhammad -ﷺ- is Allah's last true Messenger. Testifying to both these truths and affirming them by the tongue and in one's heart is called Imaan. This is what we testify to and affirm in Kalimah Tayyibah and Kalimah Shahadah.

KALIMAH TAYYIBAH

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

There is no god besides Allah and Muhammad -ﷺ- is Allah's messenger.

KALIMAH SHAHADAH

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I testify that there is no god besides Allah, He is Alone, He has no partners and I affirm that Muhammad -ﷺ- is His slave and messenger.

Whatever the Prophet Muhammad -ﷺ- said and told us is all true. Whatever he -ﷺ- told us of the Unseen like the Day of the Judgement, life after death, Heaven or Hell, reward or punishment in the grave, ascension of the Prophet -ﷺ- to the Heavens i.e. *Mai'raj* etc. is all true. It is also obligatory to believe in Allah's Books, His Angels and all the Prophets. All this has been mentioned in *Imaan Mujmal* and *Imaan Mufassal*.

IMAAN MUJMAL

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَآئِهٖ وَصِفَاتِهٖ وَقَبِلْتُ جَمِيْعَ اَحْكَامِهٖ۔

I believe in Allah as He is with all His names and qualities and I have accepted all His Commands.

IMAAN MUFASSAL

اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهٖ

وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ۔

I believe in Allah, His Angels, His Books, His Prophets, the Day of Judgement and that destiny, good or bad, is from Allah and (I also believe in) resurrection (life after death).

Those who don't believe in Allah or don't accept the Prophet Muhammad -ﷺ- as His messenger, and those who believe in any other prophet after him, or don't believe in the Day of

Judgement or disbelieve in the basic articles of faith and Islamic obligations or ridicule Islam are Kafirs (disbelievers)

Those who worship anyone other than Allah like the Hindus who worship idols or those who believe that Allah has offspring, like the Christians who believe that the Prophet 'Isa is Allah's son, all such people are *Mushriks* (polytheists).

Those who are not Muslims by heart, i.e. they merely claim to be Muslims, such people are *Munafiqs* (hypocrites). *Kafirs, Mushriks* and *Munafiqs* shall never be forgiven and they shall abide in Hell forever. (May Allah save us)

TAHARAH

Taharah or cleanliness has an important place in Islam. The Holy Quran says

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ (البقرة:۲۲۲)

> "Verily Allah loves those who repent and those who purify themselves."

Salaat shall only be acceptable if one's body, clothes and place of offering *salaat* are all pure and one has performed *wudhu* (ablution).

HADITH: The Holy Prophet -ﷺ- said: "No *salaat* is acceptable without purification and no *sadaqah* (charity) is acceptable from wealth earned by unfair means."

FARDH (COMPULSORY) ACTS OF *WUDHU* (ABLUTION)

There are four *fardh* acts in *wudhu*:

1. To wash the entire face from hairline till under the chin and from one earlobe to the other.
2. To wash both hands upto and including the elbows.
3. To do the *masah* of one quarter of the head i.e. to pass wet fingers over at least one quarter of the head.
4. To wash both feet upto and including the ankles.

SUNNAH ACTS OF WUDHU

1. To make *niyah* (intention).
2. To recite *Bismillah* when starting.
3. To wash both hands till the wrists thrice.
4. To rinse the mouth thrice.
5. To use *miswaak*.
6. To rinse the nose thrice.
7. To wash the face thrice.
8. To make *masah* of the entire head and ears.
9. To make *khilaal* of the beard (by passing the fingers of the right hand through the beard), of the fingers (by entwining the fingers of both hands after washing them), and *khilaal* of the toes (by passing the small finger of the left hand between the toes).
10. To wash continuously so that each organ is washed before the previous one dries.
11. To wash the organs of *wudhu* in the prescribed sequence, first the face then the hands including the elbows, then *masah* of the head and then the feet.

If a *sunnah* act is dropped out the *wudhu* is complete but the reward decreases.

MUSTAHAB (DESIRABLE) ACTS OF *WUDHU:*

1. To face the *qiblah* when sitting.
2. To rub each part during *wudhu.*
3. To drink the leftover water while standing.
4. To perform *wudhu* without assistance.

If a *mustahab* act is left out the *wudhu* is complete but it will not entail the additional reward of a *mustahab* act. A *mustahab* act is lower in degree to a *sunnah* act.

MAKROOH (UNDESIRABLE) ACTS OF *WUDHU*

1. To make *wudhu* in an impure place.
2. To rinse the nose with the right hand.
3. To engage in worldly talk during *wudhu*.
4. To make the *wudhu* against the *sunnah*.
5. To splash water with great force.

FACTORS THAT BREAK THE *WUDHU*

The following factors break the *wudhu*

1. Passing stool.
2. Passing urine.
3. Passing wind.
4. If blood comes out and flows.
5. If pus comes out and flows.
6. To vomit a mouthful.
7. Sleeping while lying down or leaning against something.
8. Becoming unconscious or intoxicated.
9. Laughing loudly in a *salaat* comprising *ruku'* and *sajdah*.

METHOD OF *WUDHU*

Sit facing *qiblah* with pure water in a clean container, it is better to sit on an elevated place so that the water does not

Splash. Roll up your sleeves till above the elbows.

First recite *BismillahiRahmaniRaheem* and wash both the hands till the wrists, then rinse the mouth thrice and use *miswaak*, if *miswaak* is not available, rub the teeth with the forefinger of the right hand. Rinse the nose three times with the right hand and clean it with the small finger of the left hand. Rinsing the nose means to take in water till the soft bone. After that wash your face thrice. Don't splash water but wash gently from the hairline till below the chin, and from one earlobe to the other. Now wash your hands upto and including the elbows, first the right hand thrice then the left hand thrice. Wet your hands and make *masah* of the head, then of the ears and the neck. *Masah* should be done once only. Then wash the right foot upto and including the ankle, then the left, both feet thrice.

While making *masah* of the head, wet both hands, place them horizontally on the hairline joining the fingertips of both hands, move them backwards then bring them back passing the palms adjacent to the ears. Make *masah* of the ears by inserting the forefingers into the ears, and of the back of the ears with both the thumbs. Make *masah* of the neck with the back of the fingers. Recite this *dua* after making *wudhu*:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ط اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ
وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ۔ (ترمذی:۵۵)

I testify that there is no god besides Allah, He is Alone, He has no partners and I affirm that Muhammad -ﷺ- is His slave and messenger. O Allah! Make me of those who repent and those who purify themselves.

METHOD OF *GHUSL* (TAKING BATH)

If one intends to take a bath, first he should wash the private parts, then wash any impurity found on the body. He makes *wudhu* like the *wudhu* for *salaat*. If he is sitting on a stool or a stone, then he should wash the feet, but if he is bathing in a place where water accumulates he should wash the feet in the end after completing the bath. While rinsing the mouth he should gargle thoroughly so that the water reaches the gullet. If he is fasting he should rinse the mouth as in *wudhu*. He should take water in the nose upto the soft bone.

He should rub the entire body during *ghusl*. Then pour water on the head thrice, then over the right and then the left shoulder, three times in such a way that water reaches the entire body. *Ghusl* is not complete if any area is left dry even if it is equal to a hairbreadth.

If after taking *ghusl*, one comes to know that a particular part was left dry, then it is not necessary to repeat the entire *ghusl*. Instead, only that part should be washed.

FARDH ACTS OF *GHUSL*

There are three *fardh* acts of *ghusl*.

1. To gargle thoroughly so that the entire mouth is rinsed upto the gullet.
2. To take the water in the nose till the soft bone.
3. To pour water once over the entire body.

SUNNAH ACTS OF *GHUSL*

1. To make intention of doing *ghusl*.
2. To remove any visible impurity and to wash the private parts.

MAKROOH ACTS OF *GHUSL*

1. To use excess water.
2. To take little water which is inadequate.
3. Talking to anyone or facing the *qiblah* when taking the bath naked.

It is prohibited to expose one's private parts, thighs or knees in front of anyone.

TAYAMMUM

It is permissible for a person to make *tayammum* instead of *wudhu* or *ghusl* if he does not have water or has it but he fears illness or that his disease will worsen, or does not have any rope or bucket or any other means to take out water from the well, or he fears an enemy or if he is a traveller and the water is one mile away.

METHOD OF MAKING *TAYAMMUM*

Making *niyah* is *fardh* in *tayammum*, that is one should intend to make *tayammum* to remove impurity or to perform *salaat*. After that both palms should be placed on clean earth, and then dusted and the entire face must be wiped with them, just like it is washed in *wudhu*. Then again the palms should be placed on clean earth and both the hands should be wiped upto and including the elbows, making *khilaal* of the fingers. There is no difference in *tayammum* of *wudhu* and *ghusl*. One gets purified by *tayammum* just as one gets purified by doing *wudhu* and *ghusl*. One can make *tayammum* even if one does not get water for twenty years.

THINGS THAT BREAK *TAYAMMUM*

Those acts which break *wudhu* break *tayammum,* as well. Getting water and being able to use it also breaks it.

RULING: If one has to have a bath, one should make only one *tayammum* for both *wudhu* and *ghusl*. It is not necessary to make *tayammum* twice for each one of them.

SALAAT

Allah is our Lord and Creator i.e. He has created us. He has ordained five *salaats* upon his slaves everyday. These are:

1. *Salaat-ul-Fajr*, which is performed before sunrise.
2. *Salaat-uz-Zuhr*, which is performed after the sun declines.
3. *Salaat-ul-Asr*, which is performed one and a half or two hours before sunset.
4. *Salaat-ul-Maghrib*, which is performed once the sun sets.
5. *Salaat-ul-Isha*, which is performed one and a half or two hours after sunset.

HADITH: Our Prophet Muhammad -ﷺ- said: “The one who does not pray has no *deen*.”

The stature of *salaat* in Islam is like that of the head in one's body i.e. just like a person cannot stay alive without the head, he cannot be a true Muslim without performing *salaat*.

HADITH: Our Prophet Muhammad -ﷺ- said:

> “The loss of a person who misses one *salaat* is like that of the one who loses all his family and wealth.”

Just think how important is *salaat*! Never leave it!

RAK'AAT OF THE FIVE *SALAATS*

1. *Salaat-ul-Fajr*: four *rak'aat* - two *sunnah* and two *fardh*.
2. *Salaat-uz-Zuhr*: twelve *rak'aat* - four *sunnah*, four *fardh*, two *sunnah* and two *nafal*.
3. *Salaat-ul-Asr:* eight *rak'aat* - four *sunnah* and four *fardh*.
4. *Salaat-ul-Maghrib*: seven *rak'aat* - three *fardh*, two *sunnah* and two *nafal*.

5. *Salaat-ul-Isha*: seventeen *rak'aat* - four *sunnah*, four *fardh*, two *sunnah*, two *nafal*, three *witr* and two *nafal*.

SALAAT-UL-JUMU 'AH

On Friday at the time *Zuhr* prayers, *Jumu'ah* prayer is performed instead of Zuhr prayers. It has fourteen *rak'aats* four *sunnah*, four *fardh* with Imam, four *sunnah*, two *sunnah* and two *nafal*.

RULING: *Salaat-ul- Jumu'ah* is not prescribed upon women, they should perform *Salaat-uz-Zuhr* instead..

RULING: A congregation is necessary for *Salaat-ul-Jumu'ah*, it is not performed without it. If a person is not able to offer it with the imam, he should offer *Salaat-uz-Zuhr*.

HADITH: Our Prophet Muhammad -ﷺ- said:

> "A person who misses *Salaat-ul- Jumu'ah* without any excuse, he shall be written as a *munafiq* in the Book, in which what is written cannot be erased nor changed.

RULING: There is great reward in offering *nafal salaat*, although there is no sin in missing it but such a person will be deprived of the reward. The same is the ruling for *sunnah ghair-muakkadah*. All the *sunnah rak'aat* mentioned before are *muakkadah* except the four *rak'aat* before '*Asr* and '*Isha*, which are *ghair-muakkadah*. Great stress has been laid on offering *sunnah muakkadah*. It should be offered promptly but if a person is severely sick or is in a hurry during a journey and he is afraid that he will miss the train, bus or flight, then he can leave it.

RULING: It is not permissible to miss *fardh* and *witr salaat*. This entails great sin. *Witr* is *wajib* and close in degree to the *fardh*.

NIYAH OF *SALAAT*

No *salaat* commences without making *niyah*. It is obligatory to make *niyah* for the *salaat* one wants to offer. *Niyah* is the intention of the heart i.e. one decides in the heart that one is offering four *rak'aat fardh* or four *rak'aat sunnah* for such and such *salaat*.

If one is offering salaat behind an imam, one should make *niyah* of being a *muqtadi* as well. It is not obligatory to make *niyah* with the tongue but doing so is permissible. It is also not obligatory to make *niyah* in Arabic. It can also be made in one's mother tongue. Two examples of making *niyah* are mentioned below. One can follow the pattern for other *salaats*.

NIYAH OF FOUR *RAK'AAT SUNNAH* OF *ZUHR*

I make the niyah of offering four *rak'aat sunnah*, for Allah's sake, at the time *Zuhr*, while facing the *qiblah*, *AllahuAkbar*!

NIYAH OF FOUR *RAK'AATS FARDH* OF *ZUHR*

I make the *niyah* of offering four *rak'aat fardh* of *Zuhr*, for Allah's sake, behind the imam, facing the *qiblah*, *AllahuAkbar*!

RULING: From among the five daily *salaat* only *fardh* are offered with congregation. During *Ramadhan witr salaat* is also offered in congregation.

AZAAN (THE CALL TO *SALAAT*)

It is *sunnah* to call out *azaan* for the *fardh salaat*. The wordings of *azaan* are:

Allah is the Greatest.
Allah is the Greatest.
Allah is the Greatest.
Allah is the Greatest

اَللّٰهُ اَكْبَرُ ؕ اَللّٰهُ اَكْبَرُ ؕ
اَللّٰهُ اَكْبَرُ ؕ اَللّٰهُ اَكْبَرُ ؕ

I testify that there is no god besides Allah. I testify that there is no god besides Allah. I testify that the Prophet Muhammad -ﷺ- is Allah's messenger.I testify that the Prophet Muhammad -ﷺ- is Allah's messenger. Come to the salaat Come to the salaat Come to success. Come to success. Allah is the Greatest. Allah is the Greatest. There is no god besides Allah.

اَشْهَدُ اَنْ لَّآ اِلٰـهَ اِلَّا اللّٰهُ ط
اَشْهَدُ اَنْ لَّآ اِلٰـهَ اِلَّا اللّٰهُ ط
اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ط
اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ط
حَيَّ عَلَى الصَّلٰوةِ ط حَيَّ عَلَى
الصَّلٰوةِ ط حَيَّ عَلَى الْفَلَاحِ ط
حَيَّ عَلَى الْفَلَاحِ ط اَللّٰهُ اَكْبَرُ ط
اَللّٰهُ اَكْبَرُ ط لَآ اِلٰهَ اِلَّا اللّٰهُ ط
(ابوداود:۴۹۹)

Azaan is called out with the fore fingers in the ears, facing the *qiblah* while standing, in a loud clear voice. The *muazzin* turns towards his right while saying حَيَّ عَلَى الصَّلٰوةِ ط and towards his left while saying حَيَّ عَلَى الْفَلَاحِ ط (ابوداود: ۵۲۰)

During fajr salaat after حَيَّ عَلَى الْفَلَاحِ ط

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ ط (Salaat is better than sleep) is said twice.

TAKBEER OR *IQAMAH*

When the *fardh* commences (in congregation) a person calls out the same words as that of *azaan*, this is called *Takbeer* or *Iqamah*. In *takbeer* after

حَيَّ عَلَى الْفَلَاحِ ط

قَدْ قَامَتِ الصَّلٰوةُ

is added twice.

These words are not included in *salaat*.

A person who calls out *azaan* is called muazzin and the one who says the *takbeer* is called *mukabbir*.

WORDINGS OF *SALAAT*

After making *niyah*, *AllahuAkbar* is said, after that *sana*, then *ta'awuz*, *tasmiyah* and after that *Surah Fatihah* is recited. Then a *surah* of the *Quran* and a few *ayaat* are recited, *ruku'* and *sajdah* are done thereafter. There is no *salaat* that contains less than two *rak'aat*.

Tashahud, *durood* and *dua* are recited in the last *rak'at* while sitting. Then in the end one turns one's face towards the right, then to the left saying, *Assalamu- alaikum wa rahmatullah.*

The wordings of *salaat* are as follows:

TAKBEER

اَللّٰهُ اَكْبَرُ۔ (ترمذی:۳)

Allah is the Greatest

SANA

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ۔(ترمذی:۲۴۳)

O Allah! Perfect are You in Your glory. All Praise is for You. Blessed is Your Name and Elevated is Your Majesty. There is no god besides You.

TA'AWUZ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ۝

I seek refuge with Allah from Shaitan, the accursed.

TASMIYAH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ۝

I begin with the name of Allah the Most Beneficent, the Most Merciful.

SURAH AL-FATIHAH

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝١ الرَّحْمٰنِ الرَّحِيْمِ ۝٢ مٰلِكِ يَوْمِ الدِّيْنِ ۝٣

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝٤ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝٥ صِرَاطَ الَّذِيْنَ

اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝٧ آمين

All praise and thanks be to Allah, the Nourisher and the Sustainer of the Worlds. The Most Merciful, the Most Beneficent. The Lord Of the Day of Judgement. You alone we worship and You alone we ask for help. Guide us to the straight path, the path of those on whom You have bestowed Your grace, not of those who earned Your wrath, nor of those who went astray.

SURAH AL-KAUTHAR

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢ اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝٣

I begin with the name of Allah, the Most Beneficent, the Most Merciful.

We have indeed blessed you with great good. So, worship your Lord and sacrifice. Your enemy is he who will be cut off!

SURAH AL-IKHLAAS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝١ اَللّٰهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٣

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝٤

I begin with the name of Allah, the Most Beneficent, the Most Merciful.

Say; “He, Allah (Whom we worship) is One. He is the Ever-Lasting Refuge (on Whom all depend). He has no Offspring, nor is He begotten. Nor is there anyone who is His equal.

SURAH AL-FALAQ

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ اَعُوۡذُ بِرَبِّ الۡفَلَقِۙ ﴿۱﴾ مِنۡ شَرِّ مَا خَلَقَۙ ﴿۲﴾ وَمِنۡ شَرِّ غَاسِقٍ اِذَا وَقَبَۙ ﴿۳﴾ وَمِنۡ شَرِّ النَّفّٰثٰتِ فِى الۡعُقَدِۙ ﴿۴﴾ وَمِنۡ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿۵﴾

I begin with the name of Allah,the Most Beneficent, the Most Merciful.

Say: I seek refuge in the Rabb of daybreak from the evil of all that He has created. And from the evil of the darkness of the night when it spreads all over; and from the evil of those women who blow on knots. And from the evil of the envious one when he envies.

SURAH AN-NAAS

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ اَعُوۡذُ بِرَبِّ النَّاسِۙ ﴿۱﴾ مَلِكِ النَّاسِۙ ﴿۲﴾ اِلٰهِ النَّاسِۙ ﴿۳﴾ مِنۡ شَرِّ الۡوَسۡوَاسِ ۙ الۡخَنَّاسِ ۙ ﴿۴﴾ الَّذِىۡ يُوَسۡوِسُ فِىۡ صُدُوۡرِ النَّاسِۙ ﴿۵﴾ مِنَ الۡجِنَّةِ وَالنَّاسِ ﴿۶﴾

I begin with the name of Allah, the Most Beneficent, the Most Merciful.

Say: I seek refuge in the Rabb of mankind, the King of mankind, the God of mankind, from the evil of the retreating whisperer who whispers into the hearts of men, whether he is from the jinns or from the mankind.

WORDS RECITED IN *RUKU'*

Glorified is my Lord, the Most Great سُبۡحَانَ رَبِّیَ الۡعَظِيۡمِ۔ (مسلم:۷۷۲)

TASMEE' OF *QAUMA*

(WORDS RECITED WHILE RISING FROM THE *RUKU'* TO THE STANDING POSITION)

سَمِعَ اللّٰهُ لِمَنۡ حَمِدَهٗ۔ (مسلم:۷۷۲)

Allah has heard the one who has praised Him.

TAHMEED OF *QAUMA*

O Our Lord! You are Praised. رَبَّنَالَكَ الْحَمْدُ۔(بخاری:۷۸۹)

WORDS RECITED IN *SAJDAH*

Glorified is my Lord, the Most High. سُبْحَانَ رَبِّيَ الْاَعْلٰى-(مسلم:۷۷۲)

TASHAHUD

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ-(بخاری:۸۳۱)

All honoured greetings, good deeds and good words are due to Allah. Peace, Allah's Mercy and Blessings be upon you O Prophet! Peace be upon us and on the pious servants of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad -ﷺ- is His servant and Messenger.

DUROOD

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔ (بخاری:۳۳۷۰)

O Allah! Send Your special mercy on Muhammad and on The family of Muhammad just as you sent Your special mercy on *Ibrahim* and the family of Ibrahim. Indeed you are Praise-worthy and Majestic. O Allah! Send blessings on Muhammad and on the family of Muhammad just as you sent blessings on *Ibrahim* and the family of Ibrahim. Indeed you are Praise-worthy and Majestic.

DUA AFTER *DUROOD*

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ فَاغْفِرْ لِیْ

مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ۔ (بخاری:۸۳۴)

O My Lord! I have done grievous wrong to my soul. No one forgives sins but you. So forgive me with forgiveness from yourself and have mercy on me. Indeed, you are the Oft-Forgiving, the Merciful.

SALAAM

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ۔ (ابوداود:۹۹۶)

Peace be upon you and the mercy of Allah

DUA AFTER *SALAAT*

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ۔ (ترمذی:۳۰۰)

O Allah! You are Peace and from You is all peace. Exalted are You O Most Majestic and Most Honourable!

NOTE: There is great reward in reciting the following after *fardh salaat*:

Subhanallah thirty-three times, *Alhamdulillah* thirty-three times, *AllahuAkbar* thirty-four times.(Bukhari: 596)

METHOD OF OFFERING *SALAAT*

Wear clean clothes, after performing *wudhu* stand in a clean place, facing the *qiblah*. After making the *niyah* for *salaat*, say *AllahuAkbar* raising both hands upto the ears. Thereafter, clasp the hands below the navel, the right hand over the left hand in such a way that the thumb and the little finger of the right hand encircles the left wrist while the remaining three fingers are extended along the left arm. Stand with respect; don't look here and there. Pray with

great concentration, Keeping your thoughts on Allah. Recite *sana* till the end, *ta'awuz*, *tasmiyah* and *Surah Al-Fatihah*. Say *Ameen* on completing *Surah Al-Fatihah*. Recite a *surah* or some ayaat, say the *takbeer* and go down into the *ruku'*. Grasp your knees with the fingers outspread, say the *tasbeeh* of *ruku'* three or five times. Then rise again to the standing position saying the *tasmee'* of *ruku'* ,stand erect and recite the *tahmeed* of *ruku'*. Then saying the *takbeer* go into *sajdah* so that the knees touch the ground first followed by the hands. After that the nose should touch the ground, finally the forehead, positioned between both hands. Recite the *tasbeeh* of *sajdah* three or five times. Saying the *takbeer* raise your head and sit upright. Repeating the *takbeer* go down to the second *sajdah*, perform the *sajdah* as mentioned above. Say the *takbeer* again and return to the standing position. Do not support yourself on your hands while standing up. The first *rak'ah* ends with the two *sajdah*s. Now the second *rak'ah* has started. Don't recite *ta'awuz*, only recite *tasmiyah* and *Al-Fatihah*. Then recite any small *surah* or a few *ayaat*. Do the *ruku'*and the *qauma*, and after performing the *sajdah*s sit upright and recite *tashahaud*, *durood* and *dua*. Recite the *salaam* once turning your head to the right and then a second time, turning your head to the left, with your eyes on your shoulders each time. Two *rak'aat* are now complete. If you want to say three or four *rak'aat*, complete the second *rak'ah* uptill the *tashahud*. Saying the *takbeer* rise again to the standing position, recite *tasmiyah*, *Al-Fatihah, surah* and do the *ruku'* and *sajdah*s. If you want to recite three *rak'aat* sit after the second *sajdah*, recite *tashahud*, *tahmeed*, *dua* and say *salaam*. And if you want to say four *rak'aats*, don't sit after the third *rak'ah,* rather stand up straight after the second *sajdah*, say the fourth *rak'ah* reciting

The *tasmiyah*, Al-*Fatihah*, *surah* and do the *ruku'* and the *sajdah*s, then sit down. Now recite the *tashahud*, *durood* and *dua* and say the *salaam*.

RULING: Don't recite any *surah* or *ayah* in the third and fourth *rak'aat* of the *fardh salaat*. Go into the *ruku'* after reciting *Al-Fatihah*. It is *wajib* to recite *surah* or a few *ayaat* after *Al-Fatihah* in other *salaat* besides *fardh*.

RULING: If in congregation don't recite anything besides *sana* after *takbeer tahreemah*. Only the *imam* will recite *ta'awuz*, *tasmiyah*, *Al-Fatihah* and *surah*. Likewise stand in silence after the *imam* in the second, third and fourth *rak'aat*. Recite the *tasbeeh* of *ruku'* and *sajdah*, *tashahud*, *durood* and the *dua* after it.

RULING: *Ruku'* is done such that the back and the head are in line i.e. the head is neither tilted backwards nor lowered, elbows are away from the sides and the knees are grasped with the fingers.

RULING: While in *sajdah* make sure that the fingers of the hands are open and joined together and are facing the *qiblah*. The arms along with the elbows and wrists should be raised from the ground. The stomach should not be touching the thighs. Similarly, the arms should not be touching the sides. The toes should be upright, facing the *qiblah*.

RULING: While rising from *ruku'* only the *imam* says the *tasmee'* of *qauma*. People offering the *salaat* behind him say the *tahmeed* of *qauma*. While saying the *salaat* alone both are recited .

RULING: Between both the *sajdah*s and while reciting *tashahud* and *durood,* put your weight on the left leg with the right foot in standing position, toes facing *qiblah*.

The knees should also be facing the *qiblah*. Place both the hands on the thighs such that the fingers are straight.

RULING: While reciting *Ash-hadu allailaha* in *tashahud* circle the thumb and middle finger of the right hand, tuck the third and last finger into the palm. Raise your index finger while saying *la-ilaaha* and lower it while saying *Illallah*. The position of the right hand with the circle and the two fingers tucked away remains the same till the end of the *salaat*. Open up the circle after saying *salaam*.

RULING: It is *wajib* for the *imam* to recite *Al-Fatihah* and *surah* in a loud voice in the first two *rak'aat* of *Maghrib* and *Isha* and both *rak'aat* of *Fajr* prayers.

DIFFERENCE IN SALAT OF MEN AND WOMEN

The women say their *salaat* according to the method mentioned above. However, there are minor differences in the *salaat* of men and women, which are mentioned below:

1. During *takbeer tahreemah* men take out their hands from under their shawls etc. and raise them upto the ears while women should keep their hands inside and raise them upto the shoulders.
2. After *takbeer tahreemah*, men clasp their hands below the navel while women have to clasp their hands on their chests.
3. When clasping their hands, men have to place their right hand over the left hand in such a way that the thumb and the little finger encircles the left wrist with the remaining three fingers extended along the left arm. A woman has to place the right palm over the back of her left palm and she should not form a circle with the right hand, nor should she clasp her left hand.

4. In *ruku'* men have to bow down quite low, to the extent that their heads and backs are in line. Women should only bow down to the extent that their hands touch their knees.
5. In *ruku'* men grasp their knees with their fingers outspread while women keep their fingers together, merely placing them on their knees.
6. In *ruku'* men should keep their elbows away from their sides while women should keep them close to their sides.
7. In *sajdah*, men keep their abdomen away from their thighs and their arms away form their sides while women have to keep all these parts together.
8. In *sajdah*, men should raise their elbows above the ground while women should place them on it.
9. In *sajdah*, men should keep their toes upright while women take out their feet to the right side.
10. In the sitting posture, men should sit on their left leg and the toes of the right leg should be upright. Women take out their feet towards the right side while sitting.
11. Women should not recite in a loud voice under any circumstances. For men, it is *wajib* to do recitation in some conditions and permissible in some.

METHOD OF WITR *SALAAT*

The method of offering *witr salaat* is that after offering two *rak'aat*, one should sit down, read the *tashahud* and stand up for the third *rak'ah*. After reciting, *Al-Fatihah* and *surah*, one should raise the hands upto the ears, saying the *takbeer*, then clasp the hands again and recite *Dua-ul-Qunoot*. Thereafter, one should go into the *ruku'* and complete the rest of the *salaat*.

DUA-UL-QUNOOT

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ (وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ)[1] وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْ رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ۔

(شرح معانی الآثار: ۱۴۳۸)

O Allah! We ask for help from You, we beg forgiveness from You. We believe in You and depend upon You. We praise You with the best possible praise. We thank You and are not ungrateful to you. We abandon and disown the one who disobeys You. O Allah! You are the One we worship and for You we say *salaat* and prostrate. We race towards you and are eager to please you. We hope for Your Mercy and are afraid of Your Punishment. Verily, the unbelievers will surely face Your Punishment.

HADITH: The Prophet Muhammad -ﷺ- said: "The one who abandons *witr salaat* is not from amongst us." He -ﷺ- said so thrice, so never miss it. (At-Targheeb : 210)

FARDH, *WAJIB*, *SUNNAH* AND *MAKROOH* ACTS OF *SALAAT* *FARDH* ACTS OF *SALAAT*

There are fourteen acts of *salaat*. From among these are some which should be done before commencing *salaat*, they are also called *sharaait* (prerequisites) of *salaat*. While there are others which are included in the *salaat*.

The *sharaait* are as follows:

1. Cleanliness of body.
2. Cleanliness of clothes and prayer mat.

(1) The words in bracket have been mentioned in a narration of Musannaf Ibn Abi Shaibah (213/2)

3. Men should cover their body from the navel till under the knees while women should cover their entire bodies except the face, hands and feet.
4. Cleanliness of the place where *salaat* is offered.
5. The time of *salaat* should have commenced.
6. To face the *qiblah.*
7. To make the *niyah* of offering *salaat.*

The *fardh* acts of *salaat* are as follows:

1. To say *takbeer tahreemah*
2. To stand up.
3. To recite one long verse or three short verses or one short *surah* from the Quran.
4. To make *ruku'.*
5. To make two *sajdah*s per *rak'ah.*
6. To sit down at the end of *salaat.*
7. To finish *salaat* of one's own will.

If any of the above acts is left out intentionally or unintentionally *salaat* is not valid, it should be offered again.

ACTS THAT NULLIFY *SALAAT*

The acts mentioned below nullify the *salaat* whether done intentionally or unintentionally

1. To speak little or more, intentionally or unintentionally.
2. To say *salaam* or reply to someone's *salaam.*
3. To say *yarhamukallah* to someone who has sneezed.
4. To begin saying or complete saying *innalillah* on hearing sad news or to say *alhamdulillah* on hearing good news or to say *subhanallah* on hearing strange news.
5. To utter aah, ooh, oof etc. because of pain or grief etc.
6. To prompt, when reciting the Quran during *salaat*, someone other than one's own *imam.*
7. To recite *Quran* from a copy of it.

8. To make a mistake in recitation which nullifies the *salaat.*
9. Excessive action i.e. doing an action which makes the onlooker think that one is not in *salaat* e.g. doing an action using both hands.
10. To eat or drink whether intentionally or unintentionally.
11. To turn the chest away from the *qiblah.*
12. To cry or groan due to pain or grief etc. so that meaningful words are formed.
13. To laugh in *salaat* to the extent that one hears one's own laughter.
14. To step ahead of the *imam*.

Here only a few acts that nullify the *salaat* are mentioned. There are other acts too, mentioned in other books.

SUNNAH ACTS OF *SALAAT*

Following are *sunnah* acts of *salaat*:

1. To raise the hands upto the ears while saying *takbeer tahreemah* for men and for women upto the shoulders.
2. To clasp hands under the navel for men and for women on the chest.
3. To recite *sana* till the end.
4. To recite the complete *ta'awuz.*
5. To recite the complete *bismillah.*
6. To say *takbeer* while moving from one position to the other.
7. To say *tasmee'* while rising from the *ruku'* and *tahmeed* after it.
8. To say *tasbeeh* of *ruku'* at least thrice.
9. To say *tasbeeh* of *sajdah* at least thrice.
10. In the sitting position between both *sajdah*s and during *tashahud* men sit on the left leg with the right

leg upright and the women take out their feet towards the right side sitting on the hips.

11. To recite the *durood.*
12. To recite *dua* after *durood.*
13. To turn the face towards the right and left during the *salaam.*
14. To make *niyah* of the angels, the *muqtadis* and the pious *jinns* present during *salaam*. And if he is a *muqtadi*, to do *niyah* of the *imam* during both *salaams* and if he is on the left or right of the *imam* then to do *niyah* of the *imam* while facing him.

MUSTAHAB ACTS OF *SALAAT*

1. To take out the hands from the shawl etc. at the time of *takbeer tahreemah* while taking them up to the ear.
2. To avoid coughing as much as possible.
3. To keep the mouth closed while yawning.
4. To keep the eyes on the place of *sajdah* while standing, on feet during *ruku'*, on the nose during *sajdah*, on the lap while sitting and on the shoulders during the *salaam.*

MAKROOH ACTS OF *SALAAT*

The following acts are *makrooh* in *salaat.*

1. To keep the hands on the hips.
2. To keep the hands out of the sleeves.
3. To gather one's clothes.
4. To fidget with one's body or clothes.
5. To crack or snap fingers.
6. To turn the neck left or right.
7. For men to tie the hair upon the head.
8. To stretch oneself.
9. To sit like a dog (with the legs raised).

10. For men to rest the hands on the ground.
11. For men to let the abdomen touch the thighs.
12. To cross the legs without any reason.
13. For *imam* to stand in the *mehrab.*
14. To stand alone while in congregation.
15. To pray in a place where there is a picture (of a living being) in front or over one's head.
16. To wear clothes with pictures of living beings on them.
17. To place a scarf or any clothing over the shoulders.
18. To pray while in need of going to the toilet or when one is very hungry.
19. To offer *salaat* bare-headed. This is for men, if a woman uncovers her head, her *salaat* shall not be valid.
20. To pray with the eyes closed.

SAJDA-TUS-SAHW

It is obligatory to offer *sajda-tus-sahw* if a *wajib* act is missed or if a *wajib* or *fardh* act is offered before or after its turn or if a *fardh* act is repeated. By making *sajda-tus-sahw* the mistake is rectified and *salaat* becomes acceptable. But if the above actions are done intentionally, the *salaat* must be repeated, *sajda-tus-sahw* will not be enough. Likewise, if a *fardh* is missed the *salaat* is null and void and it has to be repeated.

METHOD OF OFFERING *SAJDA-TUS-SAHW*

Turn the face to the right for *salaam* after *tashahud*, then offer two *sajdah*s, saying *takbeer* for both *sajdahs*. Sit after the *sajdah*s, recite *tashahud* again, *durood, dua* and then turn the face right and left for *salaam*.

SALAAT-UL-*QASR*

(WHILE ON JOURNEY)

If a person travels out of his city or town to a place located forty-eight miles or eighty-nine kilometers from his city, he shall have to offer two *rak'aat fardh* in *Zuhr*, *'Asr* and *'Isha*. But if he intends to stay for fifteen days or more in a particular place, he will have to complete four *rak'aat*. This is the ruling is for anyone who covers forty-eight miles or more to his destination, whether on foot, or by train or aeroplane or any other means.

NIYAH OF *SALAAT-UL-QASR*

I make *niyah* of two *rak'aat qasr salaat* at the time of *Zuhr* or *'Asr* or *'Isha* for the sake of Allah, facing the *qiblah*, *AllahuAkbar*!

RULING: *Qasr* is done only in *fardh* of *Zuhr*, *'Asr* and *'Isha*, not in *Maghrib* and *Fajr* nor in any other *salaat* besides *fardh*.

RULING: If a traveller offers *salaat* behind an *imam* who is offering complete *salaat*, he will also have to offer four *rak'aat*.

THE TWO *EIDS*

INJUNCTIONS RELATED TO THE TWO *EIDS*

1. To take a bath before *Eid salaat.*
2. To do *miswaak.*
3. To wear the best of one's clothes, but men should not wear pure silk.
4. To apply perfume.
5. To offer *salaat* in *eidgah.*
6. To go to *eidgah* on foot.

7. To go to the *eidgah* by one route and to return from it by another route.
8. Not to offer any *nafl salaat* at home or in *eidgah* before *Eid salaat*, nor in *eidgah* after it. It can be offered at home after it.
9. To eat something sweet or dates before the *salaat* of *Eid-ul-Fitr.*
10. To give *sadaqat-ul-fitr* (if obligatory) before *eid salaat.*
11. To return at the earliest for *qurbani* in *Eid-ul-Azha* and it is recommended to have the meat of *qurbani* for breakfast.

METHOD OF *SALAAT-UL-EID*

NIYAH

I make *niyah* of to *rak'aat wajib salaat* of *Eid-ul-Fitr* (or *Eid-ul-Azha*) with six *wajib takbeer*s following the *imam*, facing the *qiblah.*

After *niyah* the *imam* and *muqtadis* raise their hands upto the ears and say *AllahuAkbar*. This is *takbeer tahreemah*. Then recite the *sana* till the end. After that the *imam* says three more *takbeer*s and the muqtadis along with him. At each *takbeer* hands are raised upto the ears and there is a pause between the *takbeers* equal to saying *Subhanallah* thrice. Hands are clasped after the third *takbeer* and the *imam* recites *ta'awuz*, *tasmiyah*, *Al-Fatihah* and a *surah* after it, the *muqtadis* remain silent. After the *ruku'* and *sajdah*s *imam* rises up for the second *rak'ah*, recites *Al-Fatihah*, *surah* and says the three *takbeer*s and the *muqtadis* along with him. Hands are dropped after each *takbeer*. Saying the fourth *takbeer* without raising the hands, *ruku'* is performed and the rest of the *salaat* is completed like the regular daily *salaat*.

RULING: *Salaat* of *Eid*-ul-Fitr and *Eid-ul-Azha* is *wajib* on men. Leaving it is a great sin. However, if one is on a journey like the one mentioned in *Salaat-ul-Qasr,* then these *salaat*s can be dropped.

RULING: Many people miss the *khutbah* of both *eid*s or keep talking during the *khutbah*. Doing so is against *shariah*.

TAKBEER-UT-TASHREEQ

While going to *salaat* for *Eid-ul-Fitr*, recite *takbeer-ut-tashreeq* in a low voice and recite it loudly while going to *salaat* of *Eid-ul-Azha. Takbeer-ut-tashreeq* is as follows:

اَللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط

اَللّٰهُ اَكْبَرُ ط وَلِلّٰهِ الْحَمْدُ۔ (دار قطنی: ۱۷۱۹)

> Allah is the Greatest, Allah is the Greatest. There is no god besides Allah. And Allah is the Greatest, Allah is the Greatest. All praise is for Him.

RULING: It is *wajib* to say *takbeer-ut-tashreeq* once after *Fajr* of 9^{th} *Zilhaj* till *'Asr* of 13^{th} *Zilhaj*, after every *fardh salaat*. If the *imam* forgets it, the *muqtadis* have to start saying it, not waiting for the *imam*.

RULING: Women say this *takbeer* in a low voice.

SAJDAT-UT-TILAWAH

There are fourteen places in the Quran, reciting or hearing which obligates a *sajdah*, called *sajdat-ut-tilawah*. These places are marked in the Holy Quran with the word *as-sajdah* written on them. At the end of the 17^{th} part there is *as-sajdah* written but here *sajdah* is not *wajib* according to the *Hanafi mazhab*. This place is other than the fourteen places.

RULING: *Sajdah* should be done once the ayah of *sajdah* is recited. If, for any reason it is not done immediately, it

should be done later. It is *wajib* both on the reader and the one who hears it.

RULING: The method of doing *sajdat-ut-tilawah* is that one should say *takbeer* while standing, then go down to do *sajdah*, and then stand up again saying the *takbeer*. But if one does so while sitting, then also the *sajdah* has been done. *Tilawah* obligates only one *sajdah*, not two like the *salaat*.

RULING: Reciting or hearing an ayah of *sajdah* twice or more obligates only one *sajdah*, provided one does not change own's position.

RULING: For doing *sajdah* it is necessary that the body, clothes and place of doing *sajdah* are clean. *Satar* is covered and that one is facing the *qiblah*, makes the *niyah* of doing *sajdah* and has performed *wudhu*.

RULING: While reading the Quran, it is *makrooh* to leave the ayah of *sajdah*.

RULING: It is desirable that the one reading the *Quran*, reads the ayah of *sajdah* in a low voice such that those present do not hear it. But during *taraweeh* the *imam* should recite it loudly and the *muqtadis* should do the *sajdah* along with him.

SALAAT-UT-TARAWEEH

RULING: It is *sunnah muakkadah* for men and women to pray twenty *rak'aat taraweeh* after *'Isha*.

HADITH: The Prophet Muhammad -ﷺ- said:

> "The one who does *qiyaam* (in the nights) of *Ramadhan*, his past sins shall be forgiven." (Mishkat: 1296)

RULING: It is *sunnah bil kifayah* for men to offer *taraweeh* in congregation. If all the residents of a locality offer it alone in their homes, all shall be sinful. But if it is

being offered in congregation and a certain person leaves it, he shall not be sinful but will be deprived of its reward.

RULING: Twenty *rak'aat* of *taraweeh* are offered with ten *salaams* and it is desirable to take a little rest after every four *rak'aat*.

RULING: It is *sunnah* to complete reciting the Quran at least once in *taraweeh* during *Ramadhan*.

RULING: Many people leave offering *taraweeh*, once they have completed Quran in fifteen or twenty days. Doing so is incorrect, because reading Quran and offering *taraweeh* during the entire month of Ramadhan are two different *sunnahs*.

NIYAH OF *TARAWEEH*

I make *niyah* of two *rak'aat sunnah* of *taraweeh*, for Allah's sake, facing the *qiblah* behind the *imam*.

SALAAT-UL-JANAZAH

Salaat-ul-janazah is *fardh bil kifayah* i.e. if some people (or even one man or one woman) offer it, it is enough. But it is better for the deceased that many people offer it, for no one knows that whose *dua* is accepted in his favour and he is forgiven.

HADITH: The Prophet Muhammad -ﷺ- said:

> "Whoever Muslim dies, then forty men stand for offering his *Salaat-ul-Janazah*, assigning no partners to Allah, verily Allah will accept their intercession in his favour."

RULING: Only four *takbeers* and *qiyam* are *fardh* in *Salaat-ul-Janazah*.

METHOD OF OFFERING *SALAAT-UL-JANAZAH*

The deceased is placed in front, the *imam* stands opposite

his chest and makes *niyah* of *Salaat-ulJanazah* saying: "I make *niyah* to offer *salaat* of this deceased. All praise is for Allah and *dua* for this deceased, behind the *imam*, facing the *qiblah*."

After making *niyah*, raise the hands till the ears like *takbeer tahreemah* saying *AllahuAkbar*. Clasp the hands like in other *salaats*, recite *sana*, say *AllahuAkbar* again without raising hands and recite the *durood*. It is better to recite the *durood* recited in the salaat. Say *AllahuAkbar* again without raising hands. And make *dua* for the deceased. If it is a mature man or woman, recite this *dua:*

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا. اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ۔ (ترمذی:۱۰۲۴)

O Allah! Forgive the alive amongst us and dead amongst us, the ones present, those absent, the young, the old, the male and the female. O Allah! The one amongst us whom you keep him alive keep him on Islam and the one whom you cause to die, make him die on Imaan.

IF THE DECEASED IS AN IMMATURE BOY SAY THIS *DUA*

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا۔ (ہدایۃ:۱/۱۴۶، فصل فی الصلاۃ علی المیت)

O Allah! Make him the one who paves the way for us(in the Hereafter) and make him a means of bountiful reward for us and make him an intercessor whose intercession is accepted in our favour.

IF THE DECEASED IS AN IMMATURE GIRL SAY THIS *DUA*

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا

وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً۔ (ہدایۃ:۱/۱۳۶، فصل فی الصلاۃ علی المیت)

O Allah! Make her the one who paves the way for us (in the Hereafter) and make her a means of bountiful reward for us and make her an intercessor whose intercession is accepted in our favour.

Say *takbeer* the fourth time without raising hands, then say *salaam*.

RULING: Raising face towards the sky while saying *takbeer* has no authenticity and is therefore incorrect.

RULING: It is incorrect to offer *Salaat-ul-Janazah* wearing unclean shoes or standing on them. Many people ignore this.

RULING: It is desirable to make three rows of *muqtadis* in *Salaat-ul-Janazah*.

Now forty *duas* will be mentioned. Learn these as well and recite them from time to time. These have been narrated from the Prophet Muhammad -ﷺ-.

FORTY *MASNOON DUAS*

Recite the following in the morning:

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيَا
وَبِكَ نَمُوْتُ وَاِلَيْكَ الْمَصِيْرُ۔ (ترمذی:۳۳۹۱)

O Allah! With Your Power we enter in the morning and in the evening and with Your Power we stay alive and die and unto You is the Gathering.

Recite the following when the sun rises:

اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَقَالَنَا يَوْمَنَا هٰذَا وَلَمْ يُهْلِكْنَا بِذُنُوْبِنَا۔ (مسلم:۱۹۱۱)

All praise is for Allah who has spared us today and has not destroyed us because of our sins.

Recite the following in the evening:

اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَبِكَ اَصْبَحْنَا وَبِكَ نَحْيَا
وَبِكَ نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ۔ (ترمذی:۳۳۹۱)

O Allah! With Your Power we enter in the evening and in the morning and with Your Power We stay alive and die and unto You is the Gathering.

A special *dua* recited in the morning and in the evening:

Hazrat Usman -رضی اللہ عنہ- says that the Prophet Muhammad -صلی اللہ علیہ وسلم- said:

"Whosoever recites these words in the morning and in the evening, nothing shall harm him."

According to another narration:

"he will not be struck by any unforeseen calamity."

These are:

بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ شَیْءٌ فِی الْاَرْضِ
وَلَا فِی السَّمَآءِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ۔(ترمذی:۳۳۸۸)

With the blessings of the name of Allah, whose Name wards off all harm on the earth and in the heavens. And He is the All-Hearing, the All-Knowing.

Duas recited when sleeping:

When one decides to sleep one should make *wudhu* and dust ones bedding, one should lie on ones right side, placing ones right hand under the head and recite the following *dua* thrice:

اَللّٰهُمَّ قِنِیْ عَذَابَكَ یَوْمَ تَبْعَثُ عِبَادَكَ ۔(ابوداود:۵۰۴۵)

O Allah! Save me from Your punishment on the day when You shall gather Your servants.

Or recite the following:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْیَا ۔ (بخاری:۶۳۱۴)

O Allah! With Your name I die and I stay alive

Also recite *Subhanallah* thirty-three times, *Alhamdulillah* thirty-three times and *Allahu Akbar* thirty-four times.(Bukhari: 6318)

Recite the following when rising up:

اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَحْیَانَا بَعْدَ مَآ اَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ۔(بخاری:۶۳۱۴)

All Praise is for Allah who has given us life after death and to Him is the Gathering (on the Day of Judgement)

When going to the toilet say *Bismillah* before entering and then recite the following *dua:*

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ ۔(بخاری: ۶۳۲۲)

O Allah! I seek your refuge from the jinns, male and female.

Recite the following *dua* when coming out from the toilet:

اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ۔(ابن ماجہ: ۳۰۱)

All Praise is for Allah Who has removed from me that which harms and has given me comfort.

Recite the following when starting *wudhu:*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (ابوداود:۱۰۱)

In the name of Allah, the Most Beneficent, the Most Merciful.

After completing *wudhu* recite the following:

اَشْهَدُ اَنْ لَّآ اِلٰـهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۔ اَللّٰهُمَّ اجْعَلْنِیْ

مِنَ التَّوَّابِیْنَ وَاجْعَلْنِیْ مِنَ الْمُتَطَهِّرِیْنَ (ترمذی:۵۵)

I testify that there is no god besides Allah alone, He has no partners and I testify that Muhammad -ﷺ- is His servant and messenger. O Allah! Let me be one of those people who repent with inner repentance and remain in a state of purity and cleanliness.

When entering the mosque recite the following:

اَللّٰهُمَّ افْتَحْ لِیْٓ اَبْوَابَ رَحْمَتِكَ۔ (مسلم:۱۶۵۲)

O Allah! Open the doors of Your Mercy for me.

While sitting in the mosque recite the following:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ۔(الاذکار للنووی:۷۷)

Glory be to Allah All Praise is for Allah, there is no god besides Allah and Allah is the Greatest.

When coming out from the mosque recite the following:

اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ مِنْ فَضْلِكَ۔ (مسلم:۱۶۵۲)

O Allah! I ask You for Your Grace

When one hears the *Azaan:*

Say whatever the muazzin says and when he says, حَیَّ عَلَی الصَّلٰوۃِ حَیَّ عَلَی الْفَلَاحِ say لَاحَوْلَ وَلَاقُوَّۃَ اِلَّابِاللّٰہِ (Bukhari: 611, 613)

When the *azaan* ends, recite the *durood* and then the following:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ نِ الَّذِیْ وَعَدْتَّهٗ (اِنَّكَ لَاتُخْلِفُ الْمِيْعَادَ۔)[1] (بخاری:۶۱۴)

O Allah! The Lord of this perfect call and the *salaat* which is about to be performed, grant Muhammad -ﷺ- *wasilah* (the highest station in Paradise) and dignity and exalt him to the *Maqaam Mahmood*, which You have promised him. Indeed You do not break Your Promise.

After completing the *fardh salaat* place the right hand on the head and recite:

بِسْمِ اللّٰهِ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ اَللّٰهُمَّ اَذْهِبْ عَنِّی الْهَمَّ وَالْحَزَنَ[2]۔ (مجمع الزوائد ومنبع الفوائد:۱۶۹۷۱)

In the name of Allah, the one there is no god besides Him, the Most Beneficent, the Most Merciful. O Allah! Remove from me worries and grief.

(1) (2) These are the words narrated in the *Sunnah*. Other words recited along with them are later additions

And recite أَسْتَغْفِرُ اللّٰهَ three times and then the following:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْاِكْرَامِ -(نسائی:۱۷۵۳)

O Allah! You are Peace and peace emanates from You Alone. You are blessed O Majestic and Benevolent One!

After offering *witr salaat* recite the following thrice:

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ -(ابوداود:۱۴۳۰)

Glory be to the Sovereign, the Holy.

Say aloud the third time and stretch the *daal* of *Quddus*

After Fajr and Maghrib salaat:

The Prophet -ﷺ- said: If you recite:

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ -(ابوداود:۵۰۷۹)

" O Allah! Protect me from the Hellfire"

(after *Fajr* and *Maghrib*) *salaat* seven times and you die on that day or night you shall surely be saved from Hellfire."

When going out from the house recite the following *dua*:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ -(ترمذی:۳۴۲۶)

With Allah's name I go out. I place my complete trust on Him, I have neither the strength to do good nor the power to avoid evil unless I have the help of Allah.

Recite the following *dua* when entering the house:

اَللّٰهُمَّ اِنِّیْۤ اَسْئَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا
وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا -(ابوداود:۵۰۹۶)

O Allah! I ask of You a good entrance and a good exit, with Allah's name we enter and with Allah's name we leave and in Allah, our Lord, we place our trust.

Then say salaam to the people in the house.

Recite the following dua when going to the market:

بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَخَيْرَ مَا فِيْهَا
وَاَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُ بِكَ اَنْ
اُصِيْبَ فِيْهَا يَمِيْنًا فَاجِرَةً اَوْ صَفْقَةً خَاسِرَةً ۔ (مستدرکِ حاکم:۱۹۷۷)

In the name of Allah, O Allah! I ask of You, the good of this market and the good of what is in it, and I seek Your refuge from its evil and the evil of what is in it. O Allah! I seek Your protection that I should take a false oath here or that I should strike a bad bargain.

Recite the following when starting to eat:

بِسْمِ اللّٰهِ وَبَرَكَةِ اللّٰهِ ۔ (مستدرکِ حاکم:۷۰۸۴)

With the name of Allah and with His blessing.

If one forgets to take Allah's name in the beginning one should recite the following during eating:

بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ ۔ (مستدرکِ حاکم:۷۰۸۹)

With the name of Allah, in the beginning and in the end.

A *hadith* states that if Allah's name is not taken while eating, shaitaan gets a share in the meal.

After eating recite the following:

اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ ۔ (ترمذی:۳۴۵۷)

All Praise is for Allah Who has given us food and drink and made us from among the Muslims.

After drinking milk recite the following:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ۔(ترمذی:۳۴۵۵)

O Allah! Bless it for us and give us more of it.

When one has a meal at someone's place he should recite the following:

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِيْ وَاسْقِ مَنْ سَقَانِيْ۔(مسلم: ۵۳۶۲)

O Allah! Feed the one who has fed me and quench the thirst of the one who has quenched my thirst.

Recite the following when leaving the house of the host:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ۔(ابوداود:۳۷۲۹)

O Allah! Send down your blessings on the sustenance you have given them and forgive them and have mercy on them.

Recite the following when breaking the fast:

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ۔(ابوداود:۲۳۵۸)

O Allah! For You I fasted, in You I believe, in You I place my trust and with your *rizq* I break my fast.

Recite the following after breaking the fast:

ذَهَبَ الظَّمَاُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْ شَاءَ اللّٰهُ۔(ابوداود:۲۳۵۷)

Thirst has been quenched, the body feels refreshed and if Allah wills, reward has been attained.

If one takes *iftaar* at someone's place one recites the following *dua*:

اَفْطَرَ عِنْدَكُمُ الصَّآئِمُوْنَ وَاَكَلَ طَعَامَكُمُ

الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلٰٓئِكَةُ۔(ابوداود:۳۸۵۴)

Fasting people have broken their fast with you and the pious have shared your food. May the angels send down blessings on you.

When wearing clothes recite the following:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَا الثَّوْبَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ۔ (ابوداود:۴۰۲۳)

All praise is for Allah Who has made me wear these clothes and given them to me without any effort or ability of mine.

When wearing new clothes recite the following:

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِيْهِ اَسْئَلُكَ خَيْرَهٗ وَخَيْرَ مَا صُنِعَ لَهٗ وَاَعُوْذُ بِكَ مِنْ شَرِّهٖ وَشَرِّ مَا صُنِعَ لَهٗ۔ (ترمذی:۱۷۶۷)

O Allah! Praise is for You as you have clothed me with it. I ask the good of it and the good of what it is made for, and I ask You protection from its evil and the evil of what it is made for.

While looking at one's face in the mirror recite the following:

اَلْحَمْدُ لِلّٰهِ، اَللّٰهُمَّ كَمَا حَسَّنْتَ خَلْقِىْ فَحَسِّنْ خُلُقِىْ۔

(عمل الیوم واللیلۃ لابن السنی:۱۶۳)

All praise is for Allah.O Allah! You have blessed me with a good appearance, so grant me good morals (and good manners as well).

Congratulate the groom saying:

بَارَكَ اللّٰهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِىْ خَيْرٍ۔ (ترمذی:۱۰۹۱)

May Allah bless you and Shower his blessing on you both and make you mutually compatible.

Dua of *Lailatul-Qadr*

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ۔(ترمذی:۳۵۱۳)

O Allah! You are the Most Forgiving One, You love forgiveness, so please forgive Me.

While sighting the new moon recite the following:

اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ

وَالْاِسْلَامِ رَبِّيْ وَرَبُّكَ اللّٰهُ۔(ترمذی:۳۴۵۱)

O Allah! Let it shine upon us with blessings, *Imaan*, peace and *Islam*. My and your Lord is Allah.

Make *dua* when seeing a Muslim laughing saying:

اَضْحَكَ اللّٰهُ سِنَّكَ۔(بخاری:۳۶۸۳)

Make Allah keep you laughing happily all your life.

While visiting a sick Muslim console him saying:

لَا بَأْسَ طَهُوْرٌ اِنْ شَاءَ اللّٰهُ۔(بخاری:۳۶۱۶)

Don't worry! This illness shall purify you if Allah wills.

While mounting recite the following:

سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ

مُقْرِنِيْنَ ۝ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ۝

Glory is to Allah Who has subjugated it for us. We lack the ability to control it. Surely to our Lord we shall return.

Recite the following when reaching a destination (or railway station or bus-stop):

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ۔(ترمذی:۳۴۳۷)

I seek the refuge with the perfect words of Allah from the evil of all things created by Him.

Recite the following when going to the graveyard:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ۔ (ترمذی:١٠٥٣)

O people of the graveyard! Peace be upon you, may Allah forgive us and you. You have gone before us and we shall join you.

تَمَّتْ بِالْخَيْرِ

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

THE SIX KALIMAHS

FIRST *KALIMAH TAYYIBAH*

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ۔

There is no god besides Allah and Muhammad -ﷺ- is Allah's messenger.

SECOND *KALIMAH SHAHADAH*

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۔

I testify that there is no god besides Allah, He is Alone, He has no partners and I affirm that Muhammad -ﷺ- is His slave and messenger.

THIRD *KALIMAH TAMJEED*

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ

وَاللّٰهُ اَكْبَرُ ط وَلَا حَوْلَ وَلَا قُوَّةَ

اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ط

Glory be to Allah and all praise is for Allah. There is no god besides Allah and Allah is the Greatest. There is no strength to do good nor the power to avoid evil without the help of Allah, the Exalted, the All-Mighty.

FOURTH *KALIMAH TAMJEED*

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ اَبَدًا اَبَدًا ؕ ذُو الْجَلَالِ وَالْاِكْرَامِ ؕ

بِيَدِهِ الْخَيْرُ ؕ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ؕ

There is no god besides Allah, He is Alone, He has no partners. The kingdom is His Alone and all Praise is for Him. He gives life and causes death. He is the Ever-Living and will never die. He is Majestic and Benevolent. All good is in His Hands and He has power over everything.

FIFTH *KALIMAH ISTIGHFAAR*

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ اَذْنَبْتُهٗ عَمَدًا اَوْ خَطَاً

سِرًّا اَوْ عَلَانِيَةً وَّاَتُوْبُ اِلَيْهِ مِنَ الذَّنْبِ الَّذِيْٓ اَعْلَمُ وَمِنَ

الذَّنْبِ الَّذِيْ لَآ اَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ وَسَتَّارُ الْعُيُوْبِ

وَغَفَّارُ الذُّنُوْبِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ؕ

I seek forgiveness from Allah, my Lord, for all the sins I have committed intentionally or unintentionally, secretly or openly, and I repent before Him from the sins that I know and those I don't know. Verily, You only are the Knower of the unseen, the One who covers faults and the One who forgives sins. And I have no strength to do good nor the power to avoid evil unless I have the help of Allah, the Exalted, the Greatest.

SIXTH *KALIMAH RADD-UL-KUFR*

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّاَنَا اَعْلَمُ بِهٖ وَاَسْتَغْفِرُكَ

لِمَا لَآ اَعْلَمُ بِهٖ تُبْتُ عَنْهُ وَتَبَرَّاْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكِذْبِ

وَالْغِيْبَةِ وَالْبِدْعَةِ وَالنَّمِيْمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِيْ

كُلِّهَا وَاَسْلَمْتُ وَاَقُوْلُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ط

O Allah! I seek Your protection from ascribing any partners to You knowingly, and I beg Your forgiveness for (the sins) which I have no knowledge of. I repent of these sins. And I renounce disbelief, shirk, lies, backbiting, bid'ah, tale bearing, slander, obscenity and all the sins. I surrender to you and I declare that there is no god besides Allah and Muhammad -ﷺ- is His messenger.

DUA OF *AQIQA*

Doing *aqiqa* keeps evil away from the child and gives him protection. Two goats are slaughtered for a boy and one goat for a girl. The following *dua* is recited while slaughtering the goat/goats. اَللّٰهُمَّ هٰذِهٖ عَقِيْقَةُ فُلَانٍ (Name the child here)

دَمُهَا بِدَمِهٖ وَلَحْمُهَا بِلَحْمِهٖ وَعَظْمُهَا بِعَظْمِهٖ وَجِلْدُهَا بِجِلْدِهٖ وَشَعْرُهَا بِشَعْرِهٖ

And if it is a girl then say:

(بِدَمِهَا) (بِلَحْمِهَا) (بِعَظْمِهَا) (بِجِلْدِهَا) (بِشَعْرِهَا)

After reciting the *dua* say

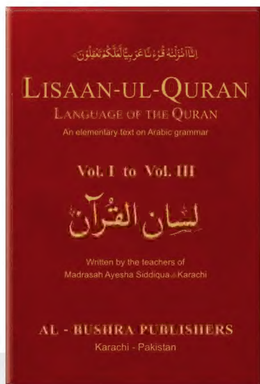
اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ۝

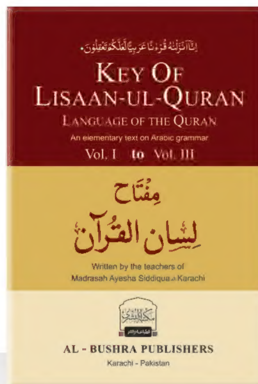
اِنَّ صَلَاتِیْ وَنُسُكِیْ وَمَحْيَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ

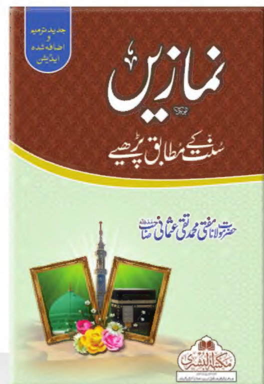
اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ۝ اَللّٰهُمَّ مِنْكَ وَلَكَ

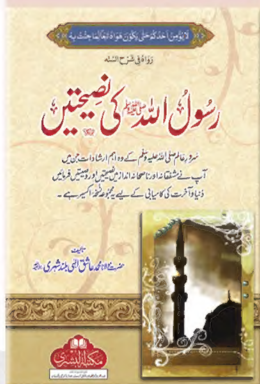
بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

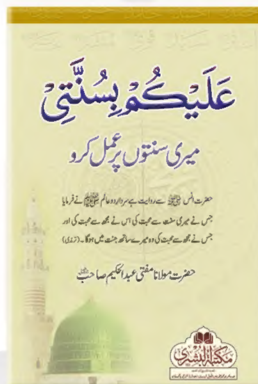
And perform the slaughter.

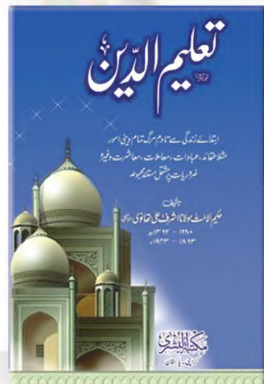

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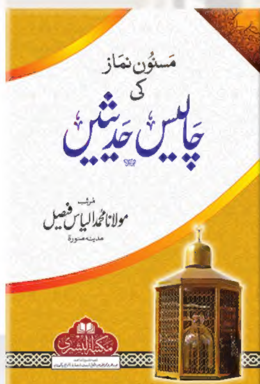

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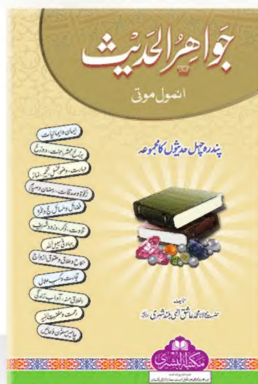

نمازیں
سنت کے مطابق پڑھیے
حضرت مولانا مفتی محمد تقی عثمانی صاحب

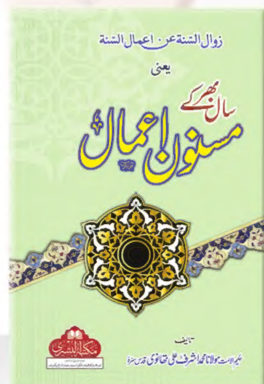

رسول اللہ ﷺ کی نصیحتیں


علیکم بسنتی
میری سنتوں پر عمل کرو
حضرت مولانا مفتی عبدالحکیم صاحب


تعلیم الدین


مسنون نماز
کی
چالیس حدیثیں
مولانا محمد الیاس فیصل
مدینہ منورۃ


جواہر الحدیث
انمول موتی
پندرہ چہل حدیثوں کا مجموعہ


زوال السنة عن اعمال السنة
یعنی
سال بھر کے
مسنون اعمال